

THE CASSADAGAN.

"Seeing we also are compassed about by so great a cloud of witnesses."

MEADVILLE, PA., JULY 17, 1894.

25 CENTS A YEAR.

VOL. IV.—NO. 11.

NOBILITY.

True birth is in being, not seeming.
In doing each day that goes by,
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.
We get back our meet as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men.
'Tis not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory
Gives all that he hath for her smile.
For when from her heights he has won her,
Alas, it is only to prove
That nothing's so sacred as honor,
And nothing so loyal as love.
We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses,
Helps more than the thing which it gets.
For good light not pursuing,
But just in the going and doing
As we would be done by, is all.
Through envy, through malice, through hatred,
Against the world early and late,
No jot of our courage abating—
Our part is to work and to wait.
And slight is the sting of his trouble,
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortune or birth.

—Alice Carey.

CASSADAGA.

Its Social Attractions—An Interesting Feature of the Camp.

IN PRESENTING a program unusually brilliant in its literary attractions, great effort has been made to secure a sufficient variety of speakers to meet the growing demand and please the critical, the cultured, philosophical and scientific.

While no deficiency will be found in this direction, we are equally certain that our evening entertainments, always of the highest order, will surpass in merit and fine quality any ever given before our footlights in the past, having, with this purpose in view secured some of our leading dramatic talent of the profession.

Fred Emerson Brooks, of California, author and personator, whose wide reputation does not necessitate eulogistic lines—having, with his wonderful ability, wit and pathos, captured untold numbers of hearts—will give three entertainments during August.

Gertrude Andrews, the charming and versatile actress, who in the presentation of classic dramas last season, won the flattering plaudits

of the appreciative, will put on two plays, assuming the leading role Mrs. Andrews will be assisted by her husband, Fred G. Andrews, whose dramatic star is of equal magnitude, both having gained an enviable reputation as the result of fourteen years' successful public work.

Then there will be Mr. Charles Sullivan, humorist, of Boston, whose quaint characters always create a ripple.

An old-time favorite, Miss Clara Clark, the elocutionist, will present a varied program of light dramas, vocal music and readings.

Miss Edna Sprague, Denver, Colorado, highly endorsed by the press for histrionic gifts and personal grace, will, during the season, make her first essay before a Cassadaga audience.

A delightful innovative and rare musical treat will be a grand conception by Mrs. Caldwell, Canada's "Queen of Song," whose unrivaled rendition of the Birdie has given the possessor of thrilling and an enviable national reputation.

For those who were able to visit the "White City" during the brief duration, those who do not enjoy a return there, the illustrated stereoscopic pictures of the World's Fair and noted pits of interest, under the management of B. Jackson, Esq., assisted by his wife, Jennie H. Jackson.

To lovers of music one of the most delightful features of a sojourn at Cassadaga Camp is the daily open-air concerts given by the Northwestern Orchestra, the glorious melody of which is in itself sufficient attraction, were none other offered.

Semi-weekly dances in the open pavilion, whose polished floor will accommodate twenty sets, are always popular with old and young. So well conducted are these parties, that large numbers of pleasure-seekers from adjacent cities and towns are regular attendants on these occasions, where, like a gorgeous flock of gay birds of passage, mortals, forgetting the somber things of life, under flashing lights, fanned by the lake's soft breezes, float to pulsing measures of waltz or stately quadrille.

Physical culture and elocution, no longer considered a passing fad but recognized as a necessity by those desiring to renew youth, restore health, be strong of body and graceful of movement, will again be taught by Mrs. Andrews, whose efficiency in this direction none can gainsay.

The growth of Cassadaga Camp, and increased number of little folks in attendance, has resulted in the establishment this year of a kindergarten school, with a hope on the part of the projectors that it will become a permanent feature during future seasons.

A portion of Forest Park is to be dedicated to the use of the children for a play-ground.

The Ladies' Fair Club, a product of '93, met with such flattering success, financially and otherwise, that the instigators of the same have arranged to locate in more commodious quarters, confidently anticipating increased patronage and profits.

Those desiring instruction in the terpsichorean art will find a mademoiselle under whose magic guidance intricate steps are easily acquired by untutored feet, and those accustomed to the mazy measures will be afforded opportunity of learning all recent fads and fancies of newest dances. Besides there will be daily classes for children and adults in the octagon, assisted by an accompanist.

Every hour a steamer plies the waters between the camp and Cassadaga village, while row-boats innumerable are for rent at moderate rates.

A well-equipped livery is prepared to furnish equipages of all styles to those wishing to drive through the surrounding country.

Bicycling, croquet, lawn-tennis and the toboggan slide figure among the many sports to be indulged in while the golden hours speed on fleetest wings at this beautiful resort among the "White Mountains." The "White Mountains" create an ideal summer home, not only for those seeking a solution of the greatest of all questions—"If a man die shall he live again," but also for those on health or pleasure bent.

SHIRLEY BELLE.

How to Get to Cassadaga Lake.

Passengers over the Lake Shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway, and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburg Railroad to Lily Dale station.

Passengers over the "Erie" system, including the New York, Pennsylvania and Ohio Railroad and the Buffalo and Southwestern Railway, change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburg Railway for Lily Dale Station.

Inquire of railroad ticket agents for excursion rates to Lily Dale.

Persons residing at points where excursion tickets cannot be bought to Lily Dale can purchase Chautauqua Lake excursion tickets to Jamestown or Dunkirk, N. Y., and from thence direct to Lily Dale.

The following is the schedule for D., A. V. & P. trains, in effect June 24, 1894:

TRAINS GOING SOUTH.				TRAINS GOING NORTH.			
93	91	3	1	STATIONS.			
p. m.	a. m.	p. m.	a. m.		a. m.	p. m.	p. m.
9 15	9 15	3 45	9 10	..... Dunkirk	11 15	8 15	10 15
9 45	9 45	4 00	9 40	..... Lily Dale	10 51	5 10	10 43
9 20	10 45	3 50	10 30	..... Falconer Junction	10 05	4 22	11 00
.....	.....	6 15	11 30	..... Warren	9 15	3 30	.....
.....	.....	7 40	12 25	..... Tussockville	7 45	2 05	.....
.....	.....		p. m.			a. m.	

Trains 90, 92, 22 and 23 are Sunday trains only.

D. C. MOON.

THE CASSADAGAN

Will be published monthly under the auspices of the Cassadaga Lake Free Association, and will be furnished to subscribers at the following rates:

One copy one year..... 25 Cents
Five copies.....\$1.00
Ten copies..... 1.75
Twenty copies..... 3.00
Forty copies..... 5.00

All remittances should be made to A. E. Gaston, Meadville, Pa.

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EVIL SPIRITS.

FROM TIME immemorial "evil spirits" have been held responsible for much that belongs in common to human nature. The reaction from old time superstitions and "doctrines of devils" banished all evil from the domain of the dead. The early Universalists regarded death as the "Great divide" leaving all natural weaknesses and human imperfections with the decaying body, and at once introducing the immortal part to a condition of absolute perfection and unlimited knowledge. The principal difference between this faith and that which prevailed in the older denominations was that the latter assigned a larger portion of the human race to eternal perdition. This was a great contrast, it is true, yet both held alike to the sudden and permanent transformation at death from finite natural beings to infinite and unnatural souls. This idea, so generally accepted, became a stumbling block to millions in the early investigations of Spiritualism; for the communicating intelligences at all times insisted that death had not changed their characteristics, nor eliminated the human nature and diversities of character, intellectual variations and degrees of moral development by which they were known and distinguished on earth. And they not only taught these views, but illustrated them in a great variety of ways, in all the experiences of mediumship. Thus the teachings and facts were found to be in perfect agreement. As mediumship was little understood, the knowledge obtained was necessarily dependent upon experiment and observation, as is all other knowledge in the world of sense. Circles were formed for development, at the suggestion of the spirits, and what could mediums do but accept what came to them, whether pleasing to their tastes and agreeable to their prejudices or not? To bar out all that did not accord with the prejudice of the medium or sitter would effectually neutralize all efforts to enlarge our knowledge and emancipate from time honored error. To allow no spirit a hearing without the credentials of character that square with our creed, would destroy the only means of obtaining a knowledge of spiritual existence and of the diversities of individual life beyond the grave.

Allowing each community to find its own way, or herself, true to nature is the only way we can become acquainted with the denizens of another world. Many object to "Indian controls," and urge the importance of inviting only the most exalted souls as our companions and inspirers. It is said that inferior influences degrade the medium and the recipient; and Spiritualism should appeal to our higher nature, and that only; and we should seek and cultivate only the refined and highly intelligent as our acquaintances. What would be the effect in *this world* if such course of exclusiveness were to be the rule of action? Do we not derive great lessons and spiritual benefits from the various classes we may deem uncultured and even degraded? If we were continually and only associated with our superiors, and all our tendencies were kept in a perpetual stress of moral and spiritual tension, would we be the better for it? Would we not tire of monotonous goodness and lose moral vitality by such an insulation of our activities? If we would develop a bared individuality, and be able to wrestle with destiny and win a character worthy of our position, we must touch the universe at all thyring angles and evoke the possibilities of our nature by contact with every varying phase of existence. We need to feel the jar of them as well as the sweet restfulness of a still peace. We must sense the pain and weakness of infantile periods to know the power of our nature unfolded. We should share the joys and repulsive moods

our faculties may know the boundlessness of nature's resources and feel the glory of our own communion with finitude. Races need each others contrasts emphasize the wholeness of humanity. "A little child shall lead them;" and "a child is the repository of infinite possibilities." This implies the power of boundless truth in nature, and a reaction from every conceivable variety of individual life. Some narrow Christians would not come in touch with the world's great religions, because it would be an acknowledgement of equality with Pagan and Christian alike. Such an objection places the objector *inferior* to those he spurns, and his religion unqualified to stand comparison with those he deems inferior. Would it be best for the world and for Spiritualism, even if it were possible, to close the door of communication against all but the good, the pure and highly intelligent? If it would, why would not the same exclusiveness apply equally well to all society here? If this were to be practiced, what social, moral and intellectual paupers all would become.

LYMAN C. HOWE.

THE MAGIC KEY.

ARIANA WAS a pale browed little hunchback, with great brilliant black eyes that looked out upon the world as from the iron grated windows of a prison cell. She was young in years, but old in thought. Her proud heart ached over the hopeless ugliness of her body, and her aspiring soul chafed at the fetters of its environment. The shapely

figures and innocent laughter of her rollicking brothers and sisters, the sighing tenderness of her mother and her father's passive kindness, struck upon her helpless deformity like actual blows. Her life was a secret protest, a lingering woe.

One night the maiden awoke from a deep sleep, to find her room flooded with a rare yellow light, that was neither of the moon nor of the stars. As she sat bolt upright in her narrow white bed, with her blue-black hair rippling down over the unlovely shoulders, a beautiful shining presence floated slowly before her vision, and gazed long and steadfastly into the undismayed depths of her expectant eyes.

"Ariana"—the voice was like the gentle murmur of a summer breeze—"I bring to thee the angel's gift of self-forgetfulness. Behold, it is a Magic Key, which will unbar the doors that shut thee out from Usefulness, and from Love, and also from that inner court of Satisfaction which leads to the broad highways of Peace; and if thou art as faithful as thou art brave, thou shalt one day walk therein and find thy long sought happiness."

The radiant presence and the wondrous golden light grew tremulous and then faded quite away into the gray hues of approaching dawn.

But the little hunchback still held the Magic Key, clasped closely to her breast. She breathed a simple prayer, and her spirit exulted in a high resolve. Then she sank again into slumber and dreamed that she had become the good angel of her father's house.

I. W. W.

SINCE our last issue of the *CASSADAGAN*, on the morning of June 26th, the death angel visited our camp and bore away to the immortal home the spirit of F. J. Champlin, a young man who had but just turned the first quarter of a century. Although a great sufferer from infancy, his afflictions were endured without complaint; he was singularly hopeful and ambitious, possessed of a conquering will and unwavering determination that would put to blush many of more robust physique. For all he had a kind word and pleasant smile, that awakened universal friendship, with admiration for the brave gentle spirit.

The mystery of this blighted, broken life, we may not understand, but this we do know, that whatever may be lost here, there is perfect compensation and gain on the other side, with no more pain or parting.

The last services were conducted by Mrs. R. S. Lillie, who with tender feeling spoke as only one inspired with a knowledge of the continuity of future existence could do, pouring balm and consolation o'er the bruised hearts of those who mourned—but not without hope. Six young men, friends and companions of the departed, officiating as pall bearers, accompanied the parents and friends to Cherry Creek, N. Y., where the remains were interred.

The brief earth life has ceased,
Oh, why should you weep?
'Tis thus that God gives
His beloved ones sleep.
On, on toward the home
So shining and fair;
There were loving ones waiting
To welcome him there.

On, on toward the home
So shining and fair;
There were loving ones waiting
To welcome him there.

existence and of the diversities of individual life beyond the grave.

of her body, and her aspiring soul chafed at the fetters of its environment. The shapely

CASSADAGA CAMP RIPPLES.

We celebrated!!!
Night parades.
Dolorous serenades.
No sleep.
No rain.
Sky rockets.
Fire crackers.
Foot races.
An evening hop.

The lambs of the flock within the camp's fold have been abundantly fed with spiritual manna during the past week. Mrs. R. S. Lillie occupying the platform the last Sunday in June, discussing the much agitated theme of organization. To join or not to join, that's the question each individual must settle for himself, if there be the full enjoyment of religious freedom in the new Spiritualism that has come to redeem the world.

Mr. Grimshaw, a representative of the Queen's Domain, and a new element at Cassadaga, has given two addresses. The mother's position in the divine sphere and Spiritualism, demonstrating an eloquent earnestness that bodes well for the cause and his future career as one of its teachers.

Archie Leon French, imitator and impersonator, appeared before an appreciative audience in Library Hall. Besides being the average French is the author of productions.

Between two days Uncle Sam's mail department flitted from its winter moorings back to the Association building at the entrance gate. A young girl, fresh from the wilds of Ohio, now assists the postmistress in passing through the small barred aperture, sealed communications that awake fond hope, or gaunt despair, in the heart of receiver.

A family reunion from Warren, Pa., held its annual on our grounds. A portion of the party, sixty in number, dining at the South Park House. Not being an exclusive affair, the lads and lassies hovering around the outskirts were treated to ice cream galore.

'Twas a warm summer's eve that the people met at Mr. Read's, on Melrose Park, for the combined purpose of dispatching frozen cream and creating a fund to be utilized in a farther spread of the gospel of spiritualism.

A cool stream from the limpid lake, with a pair of rubber hose as mediator, and an enterprising citizen as general manager, director, etc., caused a veranda concert to suddenly suspend its melodies and take rapid flight by the light o' the moon.

A Japanese department of fancy merchandise has been opened by a native son of the land of teas and cheap living.

The Children's Lyceum will be under the direction of its former leader, Mrs. Tillinghast, assisted by Miss Hattie Danforth. A complete

new outfit, including silk banners and flags, has been provided and in addition to its other attractions Delsartean Physical Culture will be taught by Miss Danforth.

The library is now open to the reading public with Mrs. Tillinghast in charge, glad to welcome all friends and visitors. Many new volumes of recent publications have been secured with an enlarged stock of new books from leading authors especially adapted to our boys.

Besides bric-a-brac and fancy articles, the Fair offers for sale ready-made garments, dry-goods, notions and millinery at popular prices. Don't delay your coming in order to evolve an extra frock or two, as such breezy summer affairs can be found at this department, all ruffled, tucked and frilled, according to the latest mode, ready to be worn by the coming woman.

A fountain in Lake View Park, new settee and better walks, are among the recent improvements, with new furnishings in the dining room of the Hotel Grand, and more accommodations at the Bath House.

A whist club has been organized, that meets weekly at the parlors of Mr. Campbell.

Never before was there so great a demand for cottages.

Room renters smile in anticipation of prolific harvest.

Golden hearted water libs are in their prime.

Commonwealers would find this a paradise—no Coxeys sign to keep off the grass.

A photograph affords a variety of entertainment in the public park.

A stand, where are displayed home-made candies, tempts the nickels and dimes out of wee folks' saving banks, proving a source of revenue to its sole manufacturer and proprietor.

AMONG THE MEDIUMS.

Prof. Fours, South street, near the gate, advertises to diagnose diseases on sight and furnish remedies for same.

Mrs. Stowell, of Cincinnati, O., and Mrs. Nellis, of Girard, Pa., will be located at Mrs. Huff's cottage, on Melrose Park.

Spirit photographer, F. N. Foster, is located on the same avenue, in the Randall cottage.

Mrs. Wilcox, magnetic healer, now receives patients in the Read cottage, next the Auditorium.

Pierre Keeler has been located in his pretty home, giving seances and private sittings, for several weeks past, meeting with most satisfactory results.

E. W. Shultz holds semi-weekly seances at his father's residence, Cleveland avenue.

Mrs. Judge Ives, mother of Mrs. Gillett, the materializing medium, located at Fern Lodge, has been sitting with those wishing development as mediums for independent slate writings, in some instances the results proving marvelous.

Mrs. Gillett is daily expected, having been delayed in Chicago on account of the strike. Fern Lodge will be her headquarters. Her reputation as slate writer and materialization is such that she needs no introduction.

Mrs. Enches, trance medium, is located in her cottage on Fourth avenue.

Mrs. Mary Webb Baker, healer, receives patients at her former quarters, on Second avenue.

Dr. Frank Smith, as previously mentioned, can be found at his tent on East First avenue.

Mrs. Nellie Warren, psychometrist, on the same avenue, is prepared to give readings and sittings to those desiring same.

Prof. Pfuhl, astrologer, is located in the Azure cottage, on North street.

Hugh Moore, trumpet medium, has secured a cottage on North street for the season.

The young Indian, D. B. Jimerson, physical medium, will pitch his wigwam on North street.

Miss Hattie Danforth, who thinks this is the chosen spot on earth, will unveil the future for those wishing to investigate the same, in her old quarters in Library building.

Mrs. Mabel Aber, who has been on the grounds for the past month, domesticated in the Page cottage, on Buffalo avenue, is giving slate writings and materializations under test conditions. Those in attendance at the same are earnest in their praise of the results thereof.

A. B. Campbell, in his beautiful new home on the hill, still continues to be the medium through which wonderful art productions are received, and even this early in the season fills many engagements.

C. Shurds is giving two seances a week, in materialization, in the Campbell parlors.

Mrs. D. C. Meeker, clairvoyant and healer, is located on Fourth avenue.

Mrs. Myra Paine, clairvoyant and test medium, can be found on North street.

Oren Stevens, the well known materializing medium and independent slate writer, whose seances are given under strictly test conditions, will be at camp during the entire season.

SHIRLEY BELLE.

The Grand Hotel will be opened June 25th, and remain open the entire season. The months of June and July are the pleasantest of the year at Cassadaga and the rate for rooms and board will be extremely reasonable.

The prices for board, with room, are \$1.00 to \$2.00 per day, according to room. Transient meals, 50 cents; lodging, 50 cents.

Campers and regular occupants of tents and cottages can get their meals at the hotel, by the week, at 25 cents each.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates 10 cents per day.

Ground for tenting purposes can always be had free of cost, by application to the authorities.

Groceries, provisions, fresh meats and milk can always be purchased on the grounds.

Music for the season by the Northwestern Orchestra, and vocal music by J. T. Lillie, with John Lane as organist.

Dancing classes will be under the instruction of Mrs. M. E. D. Sperra.

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Program of Cassadaga Camp Meeting for Season of 1894.

LIST OF SPEAKERS.

Friday, July 20,	Mrs. Carrie S. Twing, Westfield, N. Y.
Saturday, July 21,	Mrs. C. M. Nickerson, Buffalo, N. Y.
Sunday, July 22,	Mrs. Carrie S. Twing and J. Frank Baxter, Chelsea, Mass.
Monday, July 23,	Conference.
Tuesday, July 24,	J. Frank Baxter.
Wednesday, July 25,	J. Frank Baxter.
Thursday, July 26,	Mrs. Celia M. Nickerson.
Friday, July 27,	Mrs. Carrie S. Twing.
Saturday, July 28,	Mrs. J. B. H. Jackson, Grand Rapids; Rev. W. H. Houghton, Bradford, Pa.
Sunday, July 29,	Rev. W. W. Hicks; Rev. W. W. Houghton.
Monday, July 30,	Conference.
Tuesday, July 31,	Mrs. J. B. Hagen Jackson.
Wednesday, Aug. 1,	J. Clegg Wright, Cincinnati, O.
Thursday, Aug. 2,	Mrs. J. B. H. Jackson and J. Clegg Wright.
Friday, Aug. 3,	J. Clegg Wright.
Saturday, Aug. 4,	Hon. L. V. Moulton, Grand Rapids, Mich.
Sunday, Aug. 5,	Mrs. Cora L. V. Richmond, Rogers Park, Ill., and L. V. Moulton.
Monday, Aug. 6,	Conference.
Tuesday, Aug. 7,	Rev. W. W. Hicks.
Wednesday, Aug. 8,	Labor Day. Miss Kate O. Peate and Ignatius Donnelly, St. Paul, Minn.
Thursday, Aug. 9,	Willard J. Hall, Buffalo, N. Y.
Friday, Aug. 10,	Hon. A. B. Richmond, Meadville, Pa.
Saturday, Aug. 11,	Mrs. Cora L. V. Richmond and Vircharl R. Gandie.
Sunday, Aug. 12,	Mrs. Cora L. V. Richmond and Vircharl R. Gandie.
Monday, Aug. 13,	Conference.
Tuesday, Aug. 14,	Lyman C. Howe, Fredonia, N. Y.
Wednesday, Aug. 15,	Memorial Day. Mrs. Helen M. Ganger, subject, "Why the Saloon?"
Thursday, Aug. 16,	Rev. W. W. Hicks.
Friday, Aug. 17,	Lyman C. Howe and Vircharl R. Gandie.
Saturday, Aug. 18,	Mrs. H. S. Lake, Cleveland, O., and Hon. A. B. French, Clyde, O.
Sunday, Aug. 19,	Conference.
Monday, Aug. 20,	Conference.
Tuesday, Aug. 21,	Mrs. H. S. Lake.

Wednesday, Aug. 22,	Woman's Day. Henry P. Blackwell, husband of the late Lucy Stone, N. Y., and Rev. Anna Shaw.
Thursday, Aug. 23,	Hon. A. B. French.
Friday, Aug. 24,	Mrs. H. S. Lake.
Saturday, Aug. 25,	Lyman C. Howe and Mrs. R. S. Little, Melrose, Mass.
Sunday, Aug. 26,	Mrs. R. S. Little and W. J. Colville, Boston.
Monday, Aug. 27,	Conference.
Tuesday, Aug. 28,	Willard J. Hall.
Wednesday, Aug. 29,	Peace Day. W. J. Colville.
Thursday, Aug. 30,	Mrs. R. S. Little.
Friday, Aug. 31,	W. J. Colville.
Saturday, Sept. 1,	Willard J. Hall and Mrs. Ida P. A. Whitlock, Boston.
Sunday, Sept. 2,	Hon. A. B. Richmond and Mrs. Ida P. A. Whitlock.

Edgar W. Emerson will be present from July 29th to August 5th, inclusive, giving tents from the platform each day.

Miss Maggie Gault, of Baltimore, Md., has been engaged to give public tents from the platform from August 16th to August 31st, inclusive.

W. J. Colville will give a course of six lectures in Octagon Building at 8 p. m., August 26th, 27th, 28th, 29th, 30th and 31st. He will also open regular classes Tuesday, Sept. 12th, to continue during the month, and conduct Sunday services Sept. 16th, 23d and 30th.

A partial list of Mediums who will be on the ground will include A. Campbell, the wonderful spirit artist; Pierre L. O. A. Keeler, the well-known medium for independent slate-writing and physical manifestations in the light; Mrs. Gillette, medium for independent slate-writing and materialization; Hugh Moore, trumpet medium; F. Gordon White and Charles Sullivan, trance and clairvoyant mediums. We also expect W. A. Mansfield, the latter part of August, as well as many others, making a strong array of mediumistic talent such as Cassadaga has never known before.

The Hon. W. J. Bryan, M. C., of Nebraska, is booked for an oration on the subject of "Money." The date will depend upon the adjournment of Congress, but will be given. He will be preceded by an orator before the city of the President, Mr. Bryan, and most brilliant grounds held on the day he speaks, with religious and economic questions to be discussed on that day.

Prof. H. D. Barton, so widely known as clairvoyant during the past years, as well as president of the National Spiritual Organization, will preside and act as chairman at Cassadaga during the coming season.

IT IS WORTH KNOWING.

THAT the beauty of Lily Dale is being "sung in song and told in story."

That Cassadaga library contains upwards of 1,000 volumes of Spiritualistic literature.

That every phase of spirit phenomenon is naturally and never supernaturally produced.

That the character of spirit messages are apt to be modified by the diverse individualities of mediums.

That Spiritualists reject the theory of "shells" and "galvanized astral bodies" as irrational and absurd.

That interior perception of truth is in advance of an acceptance of truth on testimony of others.

That serious labor agitations and an uprising of the masses was prophesied for this present year by Mrs. Cora L. V. Richmond in 1892 upon the Cassadaga platform.

That Spiritualists, almost without exception, are advocates of suffrage for women. In politics they are unquestionably drifting towards socialism.

That the Cassadaga program for 1894 is of the highest order of its history, and that the Association is anticipating a prosperous season, notwithstanding the prevalent hard times.

That the Metaphysical Publishing Company, of New York, are advertising for the manu-

script of text books and literature that will "supply the demand in the various lines of advance thought now attracting the attention of the world."

That when Mrs. Watson, of Jamestown, was challenged by one evangelist Jones to test the genuineness of slate writing in a trance with P. Keeler, she retorted by challenging him to test the efficacy of prayer by praying that every Spiritualist be immediately wiped off the face of the earth.

That it is better to follow the counsel of our own spirits than to be blindly led by the dictation of those who may know far less of our business than we ourselves. Many people accept advice from disembodied spirits who would reject the same from an earthly friend as unwarranted impertinence or interference.

SCHEDULE OF PASSENGER TRAINS.

JULY 1, 1894.

EASTERN STANDARD TIME.

E. & N. Y. & P. DUNKIRK.			
No.	EAST BOUND.	No.	WEST BOUND.
	Time.		Time.
1	Express..... 8:00	10	South West L.M..... 10:00
2	Buffalo Accom..... 8:15	11	Boston Special..... 10:15
3	By Water (L.M.)..... 8:30	12	Accommodation..... 10:30
4	By Water (L.M.)..... 8:45	13	South West Ex..... 10:45
5	Buffalo Accom..... 8:55	14	Fast Mail..... 10:55
6	By Water (L.M.)..... 9:00		
7	By Water (L.M.)..... 9:15		
8	By Water (L.M.)..... 9:30		
9	By Water (L.M.)..... 9:45		

N. Y. & E. ST. L. DUNKIRK.			
No.	EAST BOUND.	No.	WEST BOUND.
	Time.		Time.
1	Express..... 8:00	1	Western Ex..... 8:00
2	New York Ex..... 8:15	2	Chicago Ex..... 8:15

W. N. Y. & P. DUNKIRK.			
No.	EAST BOUND.	No.	WEST BOUND.
	Time.		Time.
1	Express..... 8:00	1	Express..... 8:00
2	Accommodation..... 8:15	2	Accommodation..... 8:15
3	Express..... 8:30	3	Express..... 8:30
4	Accommodation..... 8:45	4	Accommodation..... 8:45

N. Y. & E. & W. DUNKIRK.	
No.	Time.
1	Express..... 8:00
2	New York Express..... 8:15

N. Y. & P. TRAINS (FREE) DUNKIRK.

N. Y. & P. FALLS CREEK JCT.			
No.	EAST BOUND.	No.	WEST BOUND.
	Time.		Time.
1	New York Ex..... 8:00	1	Express..... 8:00
2	Buffalo Ex..... 8:15	2	Accommodation..... 8:15
3	Express..... 8:30	3	Express..... 8:30
4	Express..... 8:45	4	Accommodation..... 8:45

E. & N. Y. FALLS CREEK JCT.			
No.	EAST BOUND.	No.	WEST BOUND.
	Time.		Time.
1	Accommodation..... 8:00	1	Accommodation..... 8:00
2	Accommodation..... 8:15	2	Accommodation..... 8:15
3	Accommodation..... 8:30	3	Accommodation..... 8:30
4	Accommodation..... 8:45	4	Accommodation..... 8:45

F. & E. FALLS CREEK JCT.			
No.	EAST BOUND.	No.	WEST BOUND.
	Time.		Time.
1	Accommodation..... 8:00	1	Accommodation..... 8:00
2	Accommodation..... 8:15	2	Accommodation..... 8:15
3	Accommodation..... 8:30	3	Accommodation..... 8:30
4	Accommodation..... 8:45	4	Accommodation..... 8:45